

# Home Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

Vol. VI.

OCTOBER, 1902

No. 10

## CLEAR THE WAY

Men of thought, be up and stirring night and day :

Sow the seed—withdraw the curtain—clear the way !

Men of action, aid and cheer them, as ye may !

There's a fount about to stream,

There's a light about to beam,

There's a warmth about to glow,

There's a flower about to blow ;

There's a midnight blackness changing into gray.

Men of thought and men of action, clear the way !

Once the welcome light has broken, who shall say

What the unimagined glories of the day ?

What the evil that shall perish in its ray ?

Aid the dawning tongue and pen ;

Aid it, hopes of honest men ;

Aid it, paper ; aid it, type ;

Aid it, for the hour is ripe,

And our earnest must not slacken into play.

Men of thought and men of action, clear the way !

Lo ! a cloud's about to vanish from the day ;

And a brazen wrong to crumble into clay.

Lo ! the right's about to conquer ; clear the way !

With the right shall many more

Enter smiling at the door :

With the giant wrong shall fall

Many others, great and small,

That for ages long have held us for their prey.

Men of thought and men of action, clear the way !

— CHARLES MACKAY.

510 ❁ Tremont ❁ Temple  
Boston

## "Topics for 1902"

JANUARY.  
Twenty Years among the Colored People.  
FEBRUARY.  
Alaska.  
MARCH.  
Our New Possessions.  
APRIL.  
Temperance and Home Missions.  
MAY.  
Foreign Populations.  
JUNE.  
Anniversary Notes.  
JULY.  
Mexico and New Mexico.  
AUGUST AND SEPTEMBER.  
Chinese in America.  
OCTOBER.  
Indians.  
NOVEMBER.  
Mormons.  
DECEMBER.  
Survey of the Field.

## HOME MISSION ECHOES

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the General Editor, and Mrs. Jas. McWhinnie, assistant editor. Rev. H. L. Morehouse, D. D., has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People." All correspondence pertaining to the editorial department of the paper should be sent to Mrs. M. C. Reynolds, 510 Tremont Temple.

**Note the remarkably low terms:** Subscription price per year, twenty-five cents. Five copies and upwards to one address yearly, twenty cents each.

Pastors, Sunday School Superintendents and all friends of Home Missions are invited to promote the circulation of the paper.

HOME MISSION ECHOES will be sent to all subscribers until ordered to be discontinued, when all arrears must be paid.

All monies and letters pertaining to subscriptions should be sent to Gertrude L. Davis, Business Manager of HOME MISSION ECHOES, 510 Tremont Temple, Boston, Mass.

## THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

510 Tremont Temple, Boston, Mass.

## OFFICERS

**President.**—Mrs. ALICE B. COLEMAN, Boston, Mass.  
**Vice-Presidents.**—Mrs. ANNA SARGENT HUNT, Augusta, Me.; Mrs. H. B. HOUGHTON, Boston, Mass.; Mrs. M. T. BLANCHARD, 61 Wheatland Ave., Dorchester, Mass.; Mrs. L. T. HAWLEY, Brattleboro, Vt.; Mrs. F. O. DRAKE, Hyde Park, Mass.; Mrs. C. F. BYRN, Charlestown, Mass.  
**Cor. Sec.**—Mrs. M. C. REYNOLDS, 510 Tremont Temple.  
**Treasurer.**—Miss GERTRUDE L. DAVIS, 510 Tremont Temple, Boston. [Office hours daily from 9 A. M. to 4 P. M.]  
**Superintendent of Alaska Work.**—Mrs. JAMES McWHINNIE, 510 Tremont Temple, Boston, Mass.

## VICE-PRESIDENTS OF STATES

**Eastern Maine.**—Mrs. BELINDA FARNSWORTH, West Sullivan, Maine.  
**Western Maine.**—Mrs. W. H. THOMAS, Lewiston, Maine.  
**New Hampshire.**—Mrs. M. T. HOAGUE, Concord; Assistant, Mrs. F. L. KNAPP, Milford.  
**Vermont.**—Mrs. JULIA B. SAFFORD, Fairlee.  
**Eastern Massachusetts.**—Mrs. E. B. EARLE, Newton, Mass. Assistant, Mrs. Alice Holt Brundage, Somerville.  
**Western Massachusetts.**—Mrs. JOSE HILDEBETH, Holyoke, Mass. Assistant, Mrs. N. N. Bishop, Chicopee Falls.  
**Rhode Island.**—Mrs. M. E. HINDS, Providence.  
**Eastern Connecticut.**—Mrs. E. DEWHURST, Voluntown; Assistant, Miss MARY L. HOWARD, Hartford.  
**Western Connecticut.**—Mrs. FRANCES McKINNEY, Ansonia; Assistant, Miss MARY L. HOWARD, Hartford.

All correspondence relating to Alaska matters, and orders for leaflets and note-books, should be sent to Mrs. James McWhinnie, 510 Tremont Temple, Boston. All other correspondence relating to the Society should be sent to the Corresponding Secretary, Mrs. M. C. Reynolds, 510 Tremont Temple, Boston.

## THE AMERICAN BAPTIST HOME MISSION SOCIETY

General Offices, 111 Fifth Ave., N. Y. City

## OFFICERS

**President.**—E. M. THRESEMER, Esq., Ohio.  
**Vice-Presidents.**—ANDREW McLEISH, Esq., Ill.; JULIUS J. ESTRY, Esq., Va.  
**Treasurer.**—FRANK R. HATHAWAY, Esq., N. Y.  
**Auditors.**—LEONARD F. RIGUA, Esq., N. Y.; EDGAR L. MARSTON, Esq., N. Y.  
**Cor. Sec.**—THOMAS J. MORGAN, LL. D., N. Y.  
**Acting Cor. Sec.**—REV. H. L. MOREHOUSE, D. D.  
**Assistant Cor. Sec.**—REV. ALEX. TURNBULL, N. J.  
**Field Sec.**—H. L. MOREHOUSE, D. D., N. Y.  
**Rec. Sec.**—A. S. HOBART, D. D., N. Y.

## GENERAL SUPERINTENDENTS OF MISSIONS

**Trans-Mississippi Division.**—Missouri, Nebraska, Kansas, Oklahoma, Indian Territory, Colorado, New Mexico, Wyoming, Utah, and Arizona.—N. B. RAINDER, D. D., 521 N. Y. Life Building, Omaha, Neb.  
**Pacific Coast Division.**—Washington, Idaho, Oregon, Nevada, California, Montana, and Alaska. C. A. WOODDY, D. D., 302 Goodnough Building, Portland, Oregon.  
**Upper Mississippi District.**—Minnesota, North Dakota, South Dakota, and Wisconsin.—O. A. WILLIAMS, D. D., Minneapolis, Minn.  
**The French in New England.**—Rev. J. N. WILLIAMS, 19 Arch Street, Providence, R. I.  
**The Germans.**—Rev. G. A. SCHULTZ, 313½ Charles Street, West Hoboken, N. J.  
**District Secretary for New England.**—Rev. F. T. HAZENWOOD, D. D., Tremont Temple, Boston, Mass.  
\* Deceased.

## HINTS AND HELPS

Suggested Program for October: An Open Door, or Home Mission Work among the Chinese.

**Motto for the Meeting.**—"If God writes opportunity on one side of open doors, He writes responsibility on the other side."

Place above the platform a group of Chinese and American flags, and upon either side in large letters the words, *Opportunity*, *Responsibility*. Make the room attractive with Chinese curios, vases, etc., which may be obtained easily in any community.

## Praise Service.

**Scripture Reading.** Isa. 49. God's prophecy concerning the Gentiles, even to China, i. e. Sinim, verse 12. Make this the prominent verse.

**Prayer.** That the thought of the meeting may be so laid upon the hearts of those present that "responsibility may mean effort," and "effort" "accomplishment."

**Paper.** The Open Door. Show how fifty years ago Christians were praying that foreign countries might be opened to missionaries of the gospel, and how in God's way the prayer has been answered.

**Paper.** Our Opportunity. Tell of the way in which the Chinese

have flocked to our shores; their personal traits, their customs, needs, and willingness to receive the gospel.

**Paper.** Our Responsibility. How have we met it? Is there more for us to do?

**Poem.** Till He Come.

**Collection.**

**Hymn.** The Morning Light Is Breaking.

**Benediction.**

Reference is made to the leaflets, "Evangelization of the Chinese in America," "Chinese Women of this Country," "History of the Butte Mission," and the poem, "Till He Come," to be obtained of Mrs. James McWhinnie, 510 Tremont Temple. "The Lady of the Lily Feet," by Helen F. Clark, is a good American history, and any books on China to be obtained from a public library.

# Home Mission Echoes

"Our Echoes roll from soul to soul,  
And grow forever and forever."—Tennyson.

Vol. VI.

OCTOBER, 1902

No. 16

## The Woman's American Baptist Home Mission Society

### Editorial



WE would send a word of greeting to the workers who have been scattered abroad throughout the land during the summer months, but who are now speeding homeward from seashore and mountains. With renewed strength many duties will be taken up in home, church, and society. We bespeak a prayerful, enthusiastic interest in the work of our Woman's Home Mission Society. So many calls are coming to us from the destitute places of our land which we must refuse. If each woman would do her share we might enter into many white harvest fields.

WE would remind our readers that this is the twenty-fifth year of our organization as a Society. It is our Anniversary year. We would ask each circle in New England to observe this occasion by holding one of their meetings during the year as an anniversary meeting, with a special silver offering. At the Rooms, 510 Tremont Temple, we have leaflets giving the history of the Society, the history of individual schools, a new thank-offering exercise arranged with special reference to the twenty-fifth anniversary, all the material necessary for a wide-awake, enthusiastic meeting. A new mite box will soon be ready for the special silver offering. We need to review the work of the years, giving thanks for mercies received, and praying for more faith and consecration for the future.

WE are glad to record the fact that the troublesome debt which burdened our Society at its annual meeting in May has been nearly all lifted. We thank the dear women for their loyalty as individuals and societies. Now, sisters, try and increase the gifts so that another year may see the sum of \$3,000 on the credit and not on the debit side. We have not increased our work one dollar this year. We have made changes in our workers, and in the field, but the sum total which we promised the parent society remains the same. We want to do more in Mexico, Porto Rico, New Mexico, among the Indians and our foreign populations. Pray about it and see if we cannot do it.

WE are troubled about ECHOES. There has been a falling off in our subscription list this summer. Why is it? Are some in our churches growing indifferent? In order to have a large subscription list a wide-awake woman must be at work in each church. Let the circle leader seek out this woman and commission her to exercise her talent in securing new subscribers. Frequently an individual makes a present of the paper to some friend. When the year's subscription has closed, will the giver renew this subscription, or kindly notify the business manager that she wishes the paper discontinued?

THE leaders in our Woman's Home Mission work have been passing through trying experiences during the summer. Our beloved treasurer, Miss Davis, has been watching by the bedside of her mother, who was stricken with disease July 25th, at her home in Melrose, Mass. Whatever the result of the sickness may be, we know that it is well with this earnest Christian woman.

Mrs. C. F. Byam, of Charlestown, has been called to part with her aged mother, who died in Milford, N. H. We shall never forget this dignified Christian woman, as we have met her in years gone by. Our dearest and best are passing out of the shadows into the purer light.

Mrs. W. H. Hinds, our State vice-president for Rhode Island, and Mrs. W. S. McKinney, State vice-president for Southwestern Connecticut, have been laid upon beds of pain during the summer. We extend our tender sympathy to these workers, and pray that perfect health may soon be restored.

OUR Paper Mission has on hand an unusual number of requests for papers and magazines. Some are for such as would be helpful to the minister in his study, some for Christians who want our Baptist periodicals, some for those who are not Christians, but who need wholesome reading, and some for the young people.

Will those who are willing to help supply the need please state just what periodicals they will send regularly from their store.

Address Miss Eva E. Howlett, Wakefield, Mass.

## Missions for the Chinese



SOME recent acquaintance with the Chinese in Boston and vicinity has emphasized, with the writer, the duty of Baptists to this peculiar people who in the providence of God have been thrown among us. No one will deny that the Chinese are an industrious and peaceable class; they do not figure in the courts or recruit the ranks of drunkards and tramps; they are patient and forbearing under insult and injury; the worst that can be said of them is that they do not assimilate readily with our American population, or fall into our American ways, and that some among them are opium eaters and smokers. On the other hand, it is to their credit that they do not intermeddle with political or trade disputes, and it may be questioned whether in their vices they equal some other classes of foreigners.

In many cases, this people have been found susceptible to kindly and Christian influences; and the various mission schools in Boston are well attended by docile and interested pupils, who are learning not only the rudiments of the language, but lessons of morality and religion. Perhaps few of the foreign-born class are more accessible, except it be the Swedes. But the need at present seems to be of a distinctively Baptist work among the Chinese in the city and vicinity that would in time practically reach over New England. There are union missions to which Baptists are solicited to contribute, and Sunday schools under the care of Baptist churches. But there is room, without in the least antagonizing any of these interests, for a mission with headquarters in Boston, in connection with which there shall be preaching in Chinese by an accredited and qualified Chinese missionary, not only in Boston, but by regular visits in neighboring cities and towns, under the charge of a Baptist superintendent. This would serve to unify the Baptist work for the Chinese, and make it more permanent in its results; it would also furnish a basis for work that would eventually extend to the Middle Kingdom itself as converts and workers returned from time to time to their native land.

This is written by a disinterested "looker-on in Venice," with the wish simply to call the attention of the Baptist sisterhood who have proved themselves so devoted friends of the Chinese, as well as others of our "foreign relations," to the needs of the work, and thus of conserving and increasing the results of Home Mission work in our own beloved New England, where the tides of immigration are swirling so tumultuously.

A PASTOR.

WU TING FANG, until recently China's minister to the United States, announces his intention to write a book on America to be called: "The Wonderful Nation."

YIELD thy poor best, and muse not how or why,  
Lest, one day, seeing all about thee spread  
A mighty crowd, and marvelously fed,  
Thy heart breaks out into a bitter cry,  
I might have furnished, I, yea, even I,  
The two small fishes and the barley bread.

## A Visit to Chinese Missions



MR. REYNOLDS asks me, in this issue, to give some account of my visit to our Mission Stations. I have already written many of my impressions on pages 13 and 14 of June and July ECHOES, and on pages 17 and 18 of the August and September number, and it is not advisable to repeat.

As I walked in the late afternoon of May 24th, through the crowd that thronged the railroad station at San Francisco, I looked with no little anxiety for the superintendent of Baptist Chinese Missions in that city, appointed in 1898 by the American Baptist Home Mission Society, Miss Martha J. Ames.

I found her with little difficulty, and cannot soon forget the sweet-faced, gentle woman who for two days was my guide, and who so patiently answered my numberless questions. I almost begrudged the time I must take for removing traces of the long journey and for supper, and was glad at 7.30 to find myself in the entertainment and social at the Mission Building.

As I listened to the prayer and addresses, though I understood no word, I could seem to see and feel every syllable, and was indeed deeply moved as a sweet-faced English-speaking Chinese girl, once a slave, a teacher in the Sunday school, queried in her song, "Will there be any stars in my crown?" How glad I was in the simplest possible words to speak through an interpreter of my joy in being there.

My first trip to Chinatown was made that night with Miss Ames and a Christian Chinese. On the next day, Sunday, I attended the whole or a part of seven services. At the Sunday school session, seventy-six little Chinese boys and girls gathered, eager for their exercises. With every fresh group of tiny ones, a new rainbow seemed to be set in the Mission sky. Such combinations of colors! One boy wore a light blue jacket, green pants trimmed with black, with green strings around the ankles, and white shoes. A little girl, with tinsel paper in her hair, had an odd strip of a bonnet, and a dress which in its waist, sleeves, and skirt was a queer medley of pink and green silk. She also had on yellow pants. It is impossible by their dress to distinguish the girls from the boys in many cases, but the gay embroideries and the bright reds and yellows and purples were a part of a picture, and I liked to see them. One can tell the unmarried from the married women, because the former wear their coils of jet black, shining hair at the side of the head, while they are at the back in the latter case. The hair ornaments are very costly. I saw a Chinese jeweler at work on one which had \$22 worth of pure gold, and whose making would cost \$6.

The singing of the Scripture verses, the scraps I could catch of the lesson, the kindergarten songs up-stairs, and the animated face of the young singer of the night before, who taught the little ones, shows the sowing of good gospel seed.

We go around to the closing exercises of the Presbyterian Sunday school, where I find but few Chinese children, and



## Home Mission Echoes

I learn this fact in regard to Baptist day and Sunday school work: our day-school teachers, contrary to those of other denominations, are expected to be in the Sunday school, and consequently they influence a far larger number of their pupils to attend the Sunday school, than are found elsewhere.

I look in upon the morning and evening preaching services of our Baptist Chinese and Methodist Missions. One very aged man comes in with gray queue and beard. A fine-looking young man passes him a Bible and is otherwise attentive. Many Chinese hang around the doors, looking in and listening a bit, but do not enter.

The most sisterly relations exist between Miss Ames and the faithful workers of the Presbyterian and Methodist Missions, and in her company I visit the Rescue Homes of those societies. I can never be sufficiently grateful for this privilege. In common with all our workers in New England, I have felt a deep interest in little Goldie, but not until I looked into the faces of the little girls and women rescued from slavery, and now sheltered in these homes in San Francisco, did I realize what the traffic in human souls might mean, and what their redemption ensures.

The superintendent of the Presbyterian Home in her last report, speaking of the emancipation of the colored people, says: "It took only four years to set the negroes free throughout the whole of the South. For twenty-five years a few women have been wrestling with the Chinese slavery problem, and it seems no nearer a solution now than it did more than a quarter of a century ago, when the

rescue work was first organized. True, much has been done toward lessening the evil, but it does still exist in all its hideousness. . . . Could you but walk with us through the dark paths of the Chinese quarter, and see the pale, sad faces that look down from tiny grated windows, and the hosts of neglected, over-burdened little slave girls that know no other life or hope beyond those desolate hovels and narrow alleys where they drag out an existence of misery, you would think with me that the work carried on for their rescue and relief is indeed fraught with a deeper meaning and more absorbing interest than the superficial observer might think."

I find among most intelligent mission workers a great ignorance or realization of the fact that of the five thousand Chinese women in California fifteen hundred are slaves in San Francisco, and two hundred of them are little slave

girls. The stories of the kidnapping or decoying of the girls in China; the bringing of them to America on the supposition that they are going to their promised husbands; the deception practised upon them as they are arrayed in their most gorgeous silken clothes, and decked with jewels to be placed upon exhibition before the prospective purchasers (suitors, as the poor victims believe) until the sale is consummated, the mock marriage ceremony frequently performed, and the subsequent awakening of the deluded girls to their real situation, would cause many a heart to ache, and to cry out, "O Lord, how long?"

Looking into the face of Ah Oi, rescued the day before from a den in Ross Alley, where she was kept a prisoner, under the most revolting conditions, as the property of Chow Ah Chick, and hearing the story of this rescue, sitting with her in the Epworth League meeting, what once would have been a thrilling narration was a veritable fact.

Speaking of the sale of slave women, Miss Lake, who was instrumental in Ah Oi's rescue, said her market price would be \$2,500 to \$2,700, while the sweet-faced Lue See, the leader of the meeting, would bring \$4,000. They are each twenty-one years old. A robust girl of ten or twelve years of age is worth \$150 in China. Since the Restriction Act, owing to fewer importations girls over sixteen have much greater market value than before. One little girl of eight years, Ah Sin, who very sweetly played the piano for us in the Methodist Mission Home, was sold when three months old, by her parents, to a vile keeper of a den in Bartlett Alley, to raise money to

pay a doctor's bill of her father's. She was rescued when three years old. Fiction holds no more thrilling tales than is contained in the simple truth that surrounds some of these shadowed lives. Did the slavery of the Chinese women and girls end with even the cruelty which is often their portions as drudges in domestic work, then indeed would our pity be well-deserved, but when we consider their lot as the property of not only unprincipled, but the vilest owners, our deepest feelings should be enlisted for their relief.

*Augusta, Me.*

ANNA SARGENT HUNT.

IS it strange that the Chinese who consider all who wear European dress as representatives of the Christian religion, cry out in despair: "Is this your Jesus-way? Then we want none of it." — *Mrs. Joseph Cook.*



## Our Chinese Schools, Fresno, California

**W**E have not had a perfect vacation this summer, partly on account of measles. You remember that little Joy had just recovered when we left Fresno, and the day after our arrival here Lota was taken. She was a very sick girl for some time, and my hands were full. After we thought Lota well we found an enlargement on one side of her neck which we have been treating all summer. It is much better, and we are expecting that it will soon disappear. Both of them have weaker eyes than before. We expect to take them to the best oculist here to learn what they need. I had the pleasure of seeing one of my Fresno pupils baptized in San Francisco three weeks ago. The comfort that gave me seemed to more than compensate for the discomforts we had met, and the girls and I began to count our blessings. Truly they are many, and we praise our Father for them. I want to give you the story of a blind Chinese woman whom I met this summer for the first time, and whom I have learned to love. She is now thirty or thirty-one years of age and is unmarried. She was born in America, I do not quite remember in which State. When she was three or four years old one of her uncles stole her from her home and brought her to San Francisco, and sold her to a family to be brought up for their servant. At that time her eyesight was good. As soon as she was large enough to send on errands they had her often go to market for them. When she made mistakes they punished her. One day when she was scarcely six years old they sent her to buy some roast pork. She may not have listened well. She took home raw pork. The anger of her mistress and master was very great, and to punish her they shut her up in a chicken coop, and kept her there all night. The cold and fright caused her to cry a great part of the night, and she rubbed her eyes a great deal. To add to her torture little insects found their way into her eyes and bit the lids, and then some of them remained in the eyes until they were greatly inflamed.

The mistress, instead of having the eyes cared for then, let them alone until after some weeks, when she discovered the child was nearly blind. They then concluded that the child was of no use and turned her into the street to beg or die. She was found by an officer and taken to one of the mission homes, where she was cared for. The missionaries took her to some oculist, but nothing, it seemed, could save her eyes. So many new things are constantly being discovered that we have this summer hoped that even at this late hour her sight may be restored. I spent much of yesterday with her in the office of one of the best oculists. She has undertaken a treatment that holds out the *least little hope*. She is an earnest Christian and knows that she will see Jesus and enjoy the light of heaven some day.

Sept. 1, 1902.

S. E. STEIN.

**I**T is making havoc of my people. I have wept over it. When you come to give us the Gospel, why do your countrymen come with the white man's fire-water to destroy our people?" — *War Chief in the New Hebrides*.

## Sacramento, California

**D**EATH has removed another husband and father who has bitterly opposed the Christian religion being taught to his wife and child.

The wife has time and again said she would like to be a Christian; and has even taken her daughter and gone to church, but he was stubborn and relentless; he insisted upon the idols being kept in their places, and the punks must be kept burning before them.

To-day as I entered and placed upon the shelf a bouquet of flowers, I thought how strangely fair they appeared before the kitchen god, and to think of their fragrance being mingled with the fragrance of the punks burning at the feet of the dead, as he lay upon a strip of matting stretched upon the floor around with dishes of different kinds of food, while his wife and daughter, robed in white, sat upon another strip beside him; at times fanning themselves, then again talking freely with those in the rooms, then suddenly commencing a wailing sound that could be heard for some distance. She did not seem glad to see me even at such a time as this. She well knew this was not the Jesus way. The helpless, pitiful look she gave me as I entered told plainly she was helpless. Members and friends of the company to which he belonged had come in and assumed control. But now, left as she is, the fruits of years of Christian teaching will make itself manifest and a different life is surely opened before her.

September is at hand, but it makes little difference to us. During July I dropped out for a few days, but Mrs. Nelson continued right along. Now that I am in my place again she has been prevailed upon to take a little rest.

Our school is small, as is always the case this time of year. A few of the old boys have their lessons both day and evenings. The Sunday evening and Wednesday evening meetings have not once been omitted during the summer.

Not long ago, one Sunday, in Chinatown I called at the home of an old lady to urge her to go with me to the prayer meeting across the street. While waiting for her to get ready I saw a strange face peering in at the back door. Just as I was asking who she was and if I might go and see her, she was asking what that Melican woman was doing in there. The old lady explained to her who I was and what I was there for. I then said, "Will you not go with us?" "Wait a minute," she said. She hurried back to her room, sent a little boy out to ask her husband if she could go. Soon she came hurrying back, saying, "Highly, highly, yes, yes, I can go." Taking me by the hand, leading me through several hallways to her room, she took a brush from a cup containing Chinese shavings (or slippery elm). Gave her hair a few strokes first on one side, then on the other, slipped a thin pongee coat on over the one she already had on. Her feet out of one pair of slippers into another, and we were all ready to go. Reaching the street she seized my hand, and we walked hand in hand to the place of meeting. This was her first experience in a Jesus meeting, and she sat as one dumb, but the singing to her was something wonderful. At the close of the ser-

vice, she asked some of the Chinese ladies if we would have any more such meetings. They told her yes. She said, ask the teacher if she will come for me.

We have been for her many times since then, and have spent hours with her teaching her to read, and sing "Jesus loves me." She was brought here as a bride from some little Chinese camp, where she had never come in contact with any American woman, or any religious worship, and everything was new and strange. She would keep saying, "Me heap likee," and in her broken English every day she will say, "Teacher to-morrow come."

Since then they have changed their rooms, and last week as I entered for the first time, she said with a smile, "Em high, em high seen shong no more poo shot," and there was not a sign of an idol in doors or out. We look forward with encouragement to the future of this little ignorant woman.

Sept. 8, 1902.

ELIZA WILLISIE.

### Butte, Montana

AS the Chinese come to our shores, they bring many of their peculiar phases of life with them, and not the least of these is their idolatry. In almost every city where there is a Chinatown, we may see from one to eighteen temples of worship. Within the temple, or joss-house, the idol, called the joss or god, is worshipped. The temple is often decorated with carved wood, flags, bright paper flowers, lanterns, silken work, etc., which these people greatly admire. When a person wishes to know what his prospects are in some undertaking, or desires to offer thanks to the joss for past benefits, he brings his sacrifice, of pork, chicken, rice, tea, etc., and places it on the table before the god. He then lights the incense sticks, and the temple keeper drums to awaken the sleeping god. Paper money is brought and burned in a furnace for this purpose. This is supposed to be changed into money which may be used by the gods. They then kneel before the table, and, bending so low as to strike their heads on the floor, they offer their prayers. By using two blocks or sticks, they then determine what their fate may be, or if their request has been granted. Sometimes a whole company, or family, will bring their sacrifice and offer it before their joss. This may be a large pork that has been roasted for the purpose. At this time the services of the oldest man in the company is secured, to go through the formalities of worship, after which the sacrifice is taken and cut in pieces according to the number of persons participating in the worship. This is then taken to the homes and eaten.

The Chinese are very superstitious and believe that every place contains evil spirits. They seek to appease their wrath by offering sacrifice to them. When a person becomes sick, it is believed that the devils are causing the trouble, and immediate steps are taken to drive them off. Sometimes a person who has bitter enmity toward another will commit suicide, believing that his spirit will return to earth to torment the one whom he hates.

It is often the case that when a child dies, unmarried, its parents will seek to engage its spirit to another spirit, and in time the wedding ceremony will proceed the same as if the children were living. After a time a son may be purchased by the friends, that he may perform the duties of a child to these spirits and worship their tablets as if he were an own child.

Sept. 5, 1902.

MRS. J. WHITEMORE.

### Butte, Montana

SINCE you left us in Butte, we never forgot about you until to-day; and I have thought to write to you about our school many times, but it seems not any time I have. Four weeks ago, we have a short vacation, but school begin again now. I think we have many scholars now this year because we have a good school the past year; beside we have more little ones come from China not long ago. They all come this United States to attend school; I think they come our Mission in the evening and go to public school in daytime, so we may do them good when they were young.

We had two Christian brothers from China a few weeks ago. They said the Gospel is spreading there very fast now, and the people seem different than before, ten or twenty years ago. Seem they all woke up to hear the

Gospel. The emperor and many high officers, reform more now, I hope was true; then we can bring many more to Christ soon. I hope you will pray for us, and our school in Butte also.

H. W. SING.

### Billings, Mont.

I WAS trying to write a few lines for you and will tell you all about, we have been strated a Chinese Bap. Mission



TOM QUONG, BILLINGS, MONT.

School in Billings, Montana. I think will be five or six months ago. Mrs. Reminton is our teacher. I shall be glad, she were very faithful to do the Missionary work. Heb. 11: 6—22. She were teaching our boys how able to read and write, and study the Bible also. But she has nothing to payment is. I will try to ask you be kind and congress to give her some if you can. We have eighteen to twenty member mane in our book, but we have fourteen or fifteen to come school in the evening. We shall be glad to holding our school nicely and lead our countrymen how to trust in God; and love our Saviour. May they will become Christian, and repent. Acts 2: 38; 3: 19. I am sorry I cannot written good. I inhope that will be better by and by. I was send our school pictures to you and hope you were like them. I will close hoping you will ans. at once. May God bless you.

TOM QUONG.

BE courageous in undertaking what may seem hard to accomplish, and in overcoming any difficulty that may arise in your work.



## American Baptist Home Mission Society

### Editorial Notes

**THE** Executive Board of the American Baptist Home Mission Society has appointed Dr. H. L. Morehouse as Acting Corresponding Secretary, until the vacancy caused by the death of Doctor Morgan shall be filled.

WORK at the Rooms of the Society, during the summer, has been arduous in consequence of many important matters demanding attention.

THE treasurer's report to the Board in September contained the item of \$50,000 borrowed money. Receipts since April show a small gain over those for the same period last year, but not enough to allay solicitude about the accumulating debt.

If you have never looked into the Society's Annuity Plan for donors to its work, write either to the Rooms in New York or to Dr. Hazlewood at Boston for particulars.

### Face the Facts

1. *It is a Fact*, that the spiritual activities of our time are not commensurate with its secular activities, and that we are in danger of being engulfed by a secular deluge.

2. *It is a Fact*, that our missionary enterprises, with their expenditures of a few hundred thousand dollars, are dwarfed by comparison with the colossal business enterprises of the day, with their operations extending into tens and hundreds of millions of dollars.

3. *It is a Fact*, that the hour has come for American Baptists to take larger views of their obligations, and to gird themselves for greater undertakings in Home Missions.

4. *It is a Fact*, that notwithstanding its inadequate resources, the American Baptist Home Mission Society, in seventy years, has done a work of incalculable value for human souls, for the welfare of our country, for the advancement of the Kingdom of God.

5. *It is a Fact*, that in point of economy and efficiency, its work challenges comparison with that of any other missionary organization.

6. *It is a Fact*, that the Society is painfully hampered on every hand in the maintenance and necessary enlargement of its work.

7. *It is a Fact*, that the Society needs annually \$300,000 more than its usual receipts:—

1. In distinctively mission work:

(1) For Americans in the West, \$150,000 instead of \$105,000; (2) for our Foreign Populations, \$90,000 instead of \$63,000; for the colored people \$12,000 instead of \$6,000;

for the Indians, \$8,000 instead of \$5,000; for Mexico, \$20,000 instead of \$10,000; for Cuba and Porto Rico, \$20,000 instead of \$15,000; for city missions at least \$20,000 more. For these, \$106,000 more is needed.

II. For Church Edifice Work: \$50,000 instead of \$25,500.

III. For teachers in schools for the colored people, Indians, etc., \$125,000 instead of \$102,000, and for apparatus, libraries, etc., 5,000 annually.

IV. For new buildings and industrial appliances, \$50,000 annually, at least for the next five years.

V. For the partial endowment of the higher institutions and for the gradual relief of the Society from their increasing demands, \$100,000 annually for the next ten years.

8. *It is a Fact*, that these statements are below rather than above the necessities of the situation, and are the words of truth and soberness.

9. *It is a Fact*, that unless we can speedily approximate to this standard, opportunities will be lost, hopes will be blasted, lives will be crushed, forces of righteousness will be outstripped by forces of evil.

10. *It is a Fact*, that it is easily within the power of American Baptists to make this advance. Thirty per cent. increase in the offerings from our churches, and special offerings from men of larger means, proportionate to their prosperity, will effect it.

11. *It is a Fact*, that if we sow sparingly we shall also reap sparingly, and if we sow bountifully we shall also reap bountifully. What shall the harvest be?

Here are the Facts, which we must face. We pray you: ponder them.

Five recent leaflets published by the Society entitled "Cuba for Christ," "The Redemption of Porto Rico," "Our Neighbor, Mexico," "The Great Migration," and "Last Words of Gen. T. J. Morgan," can be had on application to Dr. Hazlewood, District Secretary. Also an abstract of the Society's annual report showing the extent of its work, etc.

WORLD-WIDE missions is a term misapplied when used only with reference to foreign missions. It happens, just now, that the United States of America holds a prominent place in the world's affairs, and, with its vast missionary fields in the New West, among the Indians, the foreign populations, and the negroes, as well as the swarming multitudes of our great cities, deserves a larger share of attention than is customarily accorded to it in "world-wide" missionary meetings.



## Home Mission Echoes

### News and Notes of Schools

**T**HE hot water heating plant for Shaw University will be ready by Oct. 1st. The cost is about \$18,000, most of which is the gift of Mr. Rockefeller. Only the two large dormitory buildings, however, can now be heated. Lack of funds prevents the extension of the system to the Chapel, the Administration building, the Medical dormitory and the Leonard Medical building. About \$8,000 more are required for these purposes. If some one would give enough to heat even one of these buildings it would be most highly appreciated, for comfort and health would be promoted thereby.

THE Nurse Training School at Benedict College, Columbia, is completed at a cost of about \$8,000 and will prove a valuable addition to the educational equipment of the institution. The revengeful spirit of one colored man who was formerly a teacher in the college, but whose unfitness was disclosed in a painful way, has stirred up strife and some opposition to the college and to the society, but the sound-minded Christian men among the colored people are still loyal to, both, and the gusts of passion will undoubtedly spend their force ere long.

THE new residence for the president of Atlanta Baptist College, so greatly needed because of the cramped conditions of the principal school building, was finished in July, at a cost of about \$5,000, and is a most excellent structure for its cost. It will be known as the Josiah W. Cook Hall, as a memorial to the liberal donor to the institution.

PRESIDENT SCOTT of Indian University rejoices in the fact that \$4,000 have been secured as the condition of Mr. Rockefeller's pledge, for the erection of the central portion of the proposed girls' dormitory building. It is confidently hoped that the university will be allowed the 160 acres of valuable land to which it is properly entitled, and that at least the Society's claims under the old Cherokee treaty will be sustained. The school at Tahlequah is in excellent condition and the place itself is growing in importance.

MUCH interest is being taken in the establishment of a Baptist orphanage for all the Indian tribes and nations of Indian Territory. The veteran missionary, Rev. J. S. Morrow, is a leader in this effort and has received very encouraging responses. It is quite likely that the Home Mission Society may consent to the conversion of the Atoka Academy into an institution of this character, to be maintained independently of the Society.

A PRESSING need is some method of improving the character and qualifications of the great mass of uneducated colored preachers in many Southern States. The Home Mission Society is doing a good work in this respect in a few States, through its Ministers' Institutes, but a vast field remains uncultivated. Twenty capable men ought to be in this field-work in the South. What the need is in one State is frankly stated by a colored Baptist paper of Florida. In some way larger endeavors must be

put forth to prevent the blind leaders of the blind going together with them into the ditch of religious degradation.

"Only a few of our pastors have enjoyed the training of the schools; they are mainly self-made men. Not having been taught Baptist doctrine and polity, and Biblical interpretation and related subjects, it is no wonder that error is sometimes spoken by our brethren, and that there is frequently confusion, and often considerable trouble, resulting in church splits. Our schools make no provision whatever for theological instruction, and every pastor is compelled to gather his theological truth in any way he can, from such books as he can command. And so our ministry is recruited from the ranks, with only such preparation as is given by the public schools.

"One result of this condition of things is that there is but little doctrinal preaching. We use the word 'doctrine' in its Scriptural sense. The great doctrines of grace, aside from regeneration, are seldom heard. The preaching is largely experimental. True, sinners are urged to come to Christ, and many do come, but after being baptized they are largely left to starve, since they do not receive the solid food of divine truth. The teaching element in preaching is not attempted, and hence the people are mainly undeveloped in the Christian life and lack training for Christian service.

"They may know the Bible, or they may not know it; it makes no difference. In some sections of our State we have twice as many ordained preachers as churches. Some of these brethren never have been pastors, and never will be; but they will insist on doing what they call preaching. Unless help come to us, and come quickly, the deluge will be upon us."

### An Indian Woman

**K**OLINZUTIN," says the *Chicago American*, "besides being the first of her race to have a special audience at the Vatican, is by all means the most beautiful and accomplished young Indian woman of the United States. She is a fluent conversationalist, and at present is master of the French and English languages, and a mathematician of extraordinary ability. She is also well versed in music, and, in fact, is an equal, mentally, with the average up-to-date daughter of civilization. Her visit to Rome was the outcome of the wish of the Pope to learn some of the success of Catholic work among the Indians of this country.

"For years back the Flathead tribe, from an ethnological standpoint, has been considered one of the most interesting of all the tribes of American Indians. They have long been under the influence of the Catholic Church. The Jesuit fathers started missions among them half a century ago, and at fifteen Kolinzutin entered the convent from her teepee home, clothed in beaded buckskin; at nineteen in fashionable European dress, she was presented at the papal court, and spoke faultless French and English, as the Pope gave her a Bible with his autograph and his blessing. Her people number about five thousand."

For the first time in the history of the Indian race, one of their number has stood under the gilded dome of St. Peter's at Rome, and been received with all the ecclesiastical honors usually bestowed upon the highest potentates and dignitaries of the religious world.

This honor was recently accorded to a young Indian maiden, a pure, full-blooded member of the Flathead tribe, by the name of Kolinzutin, aged nineteen, who arrived in New York on February 27th, on the *Kaiser Wilhelm der Grosse*. She was under charge of Mother Amadeus, lady superior of the Ursuline convent at Helena, Mont., where the young Indian girl is finishing her education.

## Our Foreign Populations: News and Notes

## Germans



GERMAN Baptist Church of thirteen members was organized in Seattle, in Washington, in June, and seventeen have been received since. There are about 15,000 Germans in Seattle. The pastor of the church, Rev. A. Graner, has outstations at Everett and Wallace. A church edifice is needed; the young church has pledged \$800 for this purpose, one woman giving \$500.

The German Baptist Church of Indianapolis, Ind., of which Rev. K. M. Von Miller is pastor, has increased its membership from seventeen, at the beginning of his labors, Dec. 1901, to forty-five at the present time. A new church edifice and parsonage are just being completed at a cost of \$5,000. They express their gratitude for aid rendered by the Home Mission Society.

## Swedes

The celebration of the fiftieth anniversary of the organization of the First Swedish Baptist Church in the United States was observed in a formal and impressive series of meetings the last week in September, at Chicago, Ill., of which an account will be given in the next issue of ECHOES.

The First Swedish Baptist Church of Idaho was organized in June with twelve members, six of whom were recent converts. Rev. C. A. Baberg, missionary at Spokane, Washington, has this point as well as Medical Lake, Washington, as outstations. The Swedish house of worship at Spokane, costing \$4,500, after a long and hard struggle is completed, to the great joy of pastor and people.

## French

Rev. Timothee Tetreault of Putnam, Conn., writes that he has held outdoor services all summer, with his wife as a helper, and that they have encountered very little disturbance in their meetings. "Preaching in the open air is the most effectual way to reach that dear deluded people. Another good way is to flood their homes with tracts, contrasting the false teaching of Romanism with the blessed Bible. This I have done extensively. The result of all this is that the French are becoming very friendly to me."

Rev. Arthur St. James, of Worcester, recently had a rough experience at a Gospel wagon meeting. A Catholic mob threw turf and stones and eggs at the missionaries and otherwise kept up a noisy and offensive demonstration without interference by the police. But all these things will fall out to the furtherance of the Gospel. Even the wrath of man shall be made to praise the Lord.

## Italians

Rev. Marco Mazzucca, of New Haven, says: "Our mission work here is prospering greatly, with the help of God. From the first Sunday of August we have started to preach in the open air in one of the central parks of the city, and about five hundred Italians have been present at

these meetings. What has surprised us greatly has not only been the number of the attendance, but the great attention they pay during the meetings. In general our Italian people take great pleasure in listening to the Gospel outside, as they have no fear of taking the excommunication, and without any trouble they come, and we are very glad to preach to them the Word of Eternal Life. During these past Sundays, before closing the service, we have given them tracts on various subjects, distributing among them about three thousand pages, tracts, New Testaments, and Bibles."

## Jew-Baiting in New York City

AMERICA has not been known heretofore as a country where Jew-baiting is a popular pastime, and New York, with its great Jewish population on the East Side, has been free from these attacks which have been features of Hebrew life in European cities. Last week's affray, however, between the mourners of a great Jewish funeral procession and the employees of an East Side factory, has brought to light the fact that there is continual Jew-baiting carried on in New York by a certain class of young men who take delight in pulling the long beards of the Hebrews, smashing their high hats, upsetting their push-carts, and making their lives a burden by petty annoyances. Some of these young men, it seems, work in the Hoe printing-press factory, and when on Wednesday of last week the fifty thousand mourners who followed the body of Rabbi Joseph passed under the factory windows, uttering their peculiar moanings and groanings usual on such occasions, these young men thought it fitting, or perhaps humorous, to turn the hose on them. There was a riot at once, and on the run came the police, who, according to the newspaper reports, added to the discomfort of the mourners by clubbing them right and left in a vain endeavor to "clear the street." Every window in the factory was smashed, a number of persons, both Jew and Gentile, were arrested, and the trials are still in progress.

The mayor's opinion, expressed in a letter to Police Commissioner Partridge, that the incident "is discreditable to our city," seems also to be the general newspaper opinion. The conduct of the "hoodlum apprentices" in the factory, as the *New York Times* calls them, is pretty generally condemned, and the conduct of the police is severely criticized.

## The Patriotic Dollar

SOME one who has been watching outgoes and results has this to say about the dollar invested in home missions: "There is no more patriotic dollar than the dollar spent for home missions, and at the same time no dollar that is spent brings a larger return. It saves itself many times over in the diminishing of the expenses brought about by crime, drunkenness, gambling, and the like. If this saving came to the man who gave the dollar, instead of to the Nation at large, how eagerly men would force their money upon the mission treasuries!" — *Home Mission Monthly* (Pres.)

## Liang Chen Tung



SIR LIANG CHEN TUNG is about forty-one years of age, and was one of the large number of young Chinamen who were sent to the United States in and after 1872 to study American methods and laws. He was educated in America and is a graduate of Yale University. Some years ago he served as interpreter when Li Hung Chang was minister to London. Later he was secretary of a special mission to Japan; and when the jubilee of Queen Victoria was celebrated he filled a similar position in the embassy which went to London. He was knighted on this occasion. Chen was a member of the party sent to Germany, last year, to make apologies for the murder of Baron von Ketteler, and is at present secretary of the



LEM LEN, FRESNO, CAL.

Chinese embassy to the coronation of King Edward. Sir Chen's appointment is due, it is said, to his knowledge of the United States and his education on the lines that made Wu Ting Fang a valuable representative of China in the United States. The *Cleveland Leader* speaks of the new minister as follows:

"Sir Liang Chen Tung, the new Chinese minister to the United States, can never take the place which Wu Ting Fang has won in the interest and good-will of the American people. The new minister is too American himself for any such charm of novelty and humor as the bright and busy Wu long since surrounded himself with by his speeches, his interviews, and his unflagging interest in the ways and ideas of the nation to which he was sent as the representative of the oldest and most unchanging civilization of the world."

"But a Chinese graduate of Yale ought to be a notable force for good in the relations of this republic and the ancient empire he will represent. He should speak for the

best and most progressive elements of the Chinese nation, and all his influence upon his own people and Government should be on the side of advanced civilization and the most sensible and friendly relations with the Occidental Powers which must inevitably play a great part in shaping the development of the Chinese empire during a critical period of its life."

"The very fact that a man so trained and so long in touch with progressive forces and institutions is sent to Washington to represent the court of Peking ought to be accepted as fresh evidence that the imperial Government of China has set its face toward better things than the outworn institutions and methods of the past, and is determined to make the most of whatever opportunities may be found for making sure of the friendship and help of the great Western Power which has the least selfish and most genuine interest in the progress and good fortune of the Chinese empire as an independent state."

"The new minister of China will be himself a very hopeful sign of the times for this country. Wu Ting Fang has been an excellent representative of the best elements of the national life of China, but his successor should be still more helpful to his Government and his people."

— *Literary Digest*

## The Lord Jesus Hath Need of Us

HE has not seen fit to entrust the ministry of His Word unto angels, or by miracle bid the winds wait His story, or the mighty Gospel fly abroad through all the earth; but He has condescended to make use of human instruments, of the souls whom He has redeemed, in spreading the tidings of His love. The message must go from heart to heart, for so alone can it be spread from land to land, and we are permitted to share in telling this wonderful story. If we cannot go in person, we can help someone else to go; we may help by our money, by our efforts to keep ourselves and others informed of the progress of the work, by our prayers to the Lord of the harvest.

We love to read in the Gospels of our Lord's entry into Jerusalem, and how the message, "The Lord hath need of them," was all that was needed by the owner of the ass and colt to induce him to part with them. And, to-day, when a like message comes to us, that the Lord to whom we owe all that we are and all that we have, needs us in this missionary work, there can be but one response from our hearts, for surely we would not withhold anything of which the Lord hath need. — *Selected.*

"SO, whether on the hilltops high and fair,  
I dwell, or in the sinless valley where  
The shadows lie — what matter? — He is there,  
And more than this: where'er the pathway lead,  
He gives to me no helpless, broken reed,  
But his own hand, sufficient for my need.  
So, when he leads me I can safely go,  
And in the best hereafter I shall know  
Why in his wisdom he hath led me so."

## The West: News and Notes



REV. R. D. SALTER of Lost River, Idaho, writes that during his two years as missionary in that field, with the Lord's blessing, two new Baptist churches have been organized and church edifice property much improved. New railroads are making new demands for missionary work.

REV. HENRY F. COPE, missionary at Dillon, Montana, remarks upon the strategic importance of the Baptist church there, where about two hundred students attend a State school, so that more or less the influence of the church is felt all over the State through its student body. The Home Mission Society aims to aid in the establishment of good churches and the maintenance of good preachers at points where large State schools are located, but is unable to do as much in this respect as is desirable.

ARIZONA is having a new era of prosperity, and the Society has just made two grants for aid in the erection of chapels at Douglass and Naco, where Baptists are first on the field.

HON. N. P. BULLOCK, of Oklahoma, says that by the census taken last spring, the Territory has a population of 541,000, and that Baptists lead all other denominations there in point of numbers. He makes a strong plea that more be done to improve the matchless opportunities. In one association there are ten churches without pastors, only two pastors giving whole time to their work. He says: "If you think of some preacher that you can spare, and rather spare than not, don't encourage him to come here. We do not want him. If he has committed some fault and were he to come here, he might be like the man who stole a sheep, and when upon discovery of the fact he went to a new place far distant, it was reported that he had stolen two sheep, and he went back."

REV. G. S. CLEVINGER, of Skagway, Alaska, during the summer has made missionary tours south as far as Juneau, preaching at several points where men are employed in mines and canneries. He was to make a trip in August to Valdez, the point of growing importance on Prince William Sound, about five hundred miles west of Skagway.

## Mexico

In the City of Mexico, the Young Men's Christian Association is erecting a fine building for its uses. Nearly three hundred English speaking young men are on the preliminary lists of membership, more than one hundred having paid their initiation fee, although the institution is not yet in active operation.

Rev. Arthur St. Clair Sloan was recently married to an estimable lady in Perry, Ohio, where he was formerly pastor, and in August returned with his wife to San Luis Potosi, his present field of labor in Mexico.

Rev. Moises Guajardo, missionary at Montemorelos and El Porvenir, is much encouraged in his work and is arranging for the erection of a chapel at the latter place, the Home Mission Society making a gift for this purpose.

## Who was Rev. James Hickey? First Missionary to Mexico

**L**A LUZ, our Baptist paper edited by Rev. W. H. Sloan, in the City of Mexico, in its issue of Aug. 21st, contains an article which for its historical value we translate for a place in the monthly.

"Having written two letters to Ireland, one to England, two to the State of Missouri, four to Philadelphia, and having published in several periodicals of the United States our desire to know something of the individual who preached first the Gospel in Mexico, we have been able to secure the data which we now publish and which go to the light for the first time in the history of missions.

"Santiago Hickey, of Irish parents, was born in Ireland, in the county of Cork, about the year 1785, and pursued the studies necessary for the Catholic priesthood in the University of Maynooth. It is not known for a certainty whether he began to follow the vocation of a priest. He abjured the errors of Romanism, and after several years he was married to the daughter of a Lutheran family. Both had strong desires to be foreign missionaries, which they were prevented from becoming because of their poverty. A daughter came to gladden that humble home, and Mr. Hickey promised his wife, when she was about to leave the world, that he would educate the child in a way suitable for the work of a missionary.

"It is not known what year Mr. Hickey and his daughter crossed the Atlantic, but they went to live in the city of Philadelphia, in the State of Pennsylvania, and when the opportunity presented itself, he sent his daughter to Mexico, to learn Spanish and to prepare herself for the work which he thought would be the work of her life. In 1849, Mr. Hickey removed to the County of Franklin, Missouri, and in 1850 his daughter died.

"He preached for three years in Missouri, at the time he was studying Spanish. In 1853 he came to Mexico and commenced his labors as preacher of the Gospel. A Mr. Ayala, who lives now in El Paso, has told us that in 1853 he heard Mr. Hickey preach in Durango. If this is so, and we do not doubt it, we ought to fix the date of the first preaching of the Gospel in Mexico, not in 1862, but in 1853, nine years before. But Mr. Hickey was not able to continue his labors. A violent persecution arose against him and he had to flee from the country after having been there three years. He resided in Bell County, in Eastern Texas, 1856, and there he remained until commencing his missionary labors on the banks of the Rio Bravo del Norte in 1856, when he was seventy-four years of age. He came to Monterey in 1861 or 1862, and a few years after died aged about eighty years."

THE Baptist mission, three miles south of Hobart, is a great power for good among the Indians, as is manifest in every Indian's life in this part of the Kiowa nation. In fact, to take them as a whole, they are ahead of the white people for morality and piety. Elder Hicks and wife, who have charge of this mission, stand among the first of the salt of the earth. — Hobart "Salt Cellar."





# OUR YOUNG PEOPLE

CONDUCTED BY  
ANNA SARGENT HUNT.

DEAR YOUNG GIRLS: As I have been wondering which of all the things I *might* say to you I *ought* to say, my eye falls upon this verse:

"Who's seen my day?  
'Tis gone away,  
Nor left a trace  
In any place.  
If I could only find  
Its footfalls in some mind,  
Some spirit nature stirred  
By work of deed or word,  
I should not stand at shadowy eve,  
And-for my day so grieve and grieve."

The summer days are over. So cool have they been, with so little of continued sunshine, that the vacation period for many has encroached upon the early autumn, which brought many temptations by way of warm sweet airs by day and the lovely nights when the silvery moonlight made wide paths across the rippling waters, and glorified the mountains and plains, and caused trees and shrubs to cast fantastic shadows in our way. There is always a bit of sadness in leaving the place where we have dwelt in the happy summer time, for, in its full import, "we shall not pass that way again."

Fortunate are we if there is no haunting memory of some opportunity lost to exert a positive influence for the Master, to speak the word which would have honored His name and cause.

The friendly chat on some shaded veranda, the quiet row on gleaming waters, the stroll along the shore, in quiet country ways, in the orchards and meadows where

"We walk through fields of speckled flowers  
As if we did not know  
Our Father made them beautiful  
Because He loves us so."

Ah, in how many places and at how many times, as the lines run, there might have been

"Some spirit nature stirred,  
By work of deed or word,"

If we had done our very best in giving instead of withholding.

But what next? We shall soon be in our accustomed places. The work of our churches and Sunday schools, our C. E. and B. Y. P. U. and missionary societies is somewhat interrupted by the vacation season.

Our pastors and Sunday school superintendents and leaders will be glad to welcome us home, and will hope for our renewed activity. Or are there some branches where there are no leaders, — a Sunday school class without a teacher, a Mission Band or Young People's Society without a head, — will we not be ready to take up any work which seems to be awaiting us?

We have in mind many bright young girls who have returned to their school life, having supped the sweets of the summer days as humming birds have flown from flower to flower, many young women who seem to live only for the pleasure of the passing days, and who look forward to the gaieties of the coming winter as the only things to be desired, and the burden of our longing is that one among all may be willing to give of their fresh young lives to the Master's work. If leaders are needed, and they are fitted for the service, that they may say, "Here am I." If it is not they should stand by some other one in all their youthful strength and buoyancy, that they may do it speedily and gladly.

Said a young lady to me recently: "Our Mission Society members do not seem willing to study, they only desire to be entertained." My girl friend, perhaps you are among those who seem uninterested, perhaps you are helping to keep back the work of the Society, upon whose roll is your name. Will you not bring your mind to this thought, "I will resolutely look into the subject of Missions," and then prayerfully sit down with the stories of our work among the unsaved ones before you? I believe an interest would be awakened which would not soon die out. A bright, intelligent young woman, a pastor's wife, my neighbor for a summer, with countenance all alight said to me, "I must really go home this week, much as I would like to stay; the Mission Band is to meet at my home in a few days, and I must stop at the Mission Rooms in Boston to get material. The work to be done was an impelling force, that made even the attractions of lake, and shore, and forest of no moment. May she be richly blessed in her efforts, and supported grandly by those with whom she labors.

Let us read again and again the words at the head of this article and strive earnestly that there be no such blank in our lives as these lost days, and no such shadows as these regrets that we have not done all we could for those in the greatest of need — the ones who do not have a personal knowledge of our Lord, the Christ, whether they be in our own homes, within our country's limits, or across the sea.

## Our Little folks

### The Good We Do

"IT is not the wealth we possess,  
Nor the height to which we rise,  
But the good we do,  
That lives beyond the skies."

**DEAR LITTLE FOLKS:** You will remember that I told you in June about *La Fiesta de las Flores*, the festival of the flowers, as I saw it in May in Los Angeles.

One of the divisions of the parade was that gotten up by the Chinese. One of the city papers described it in this way: "In making this seven hundred or more feet of effect thousands of Chinese men and women began years ago on the banners, and robes, and crowns, and the dragon, and day after day, through many years, they wove and plied the gold and silver threads in their little dark huts along the muddy Yangtse River, and toiled with tireless patience on the heavy designs of precious metal, and when every little detail had been perfected, the finished piece was a work of art in which no flaw could be found."

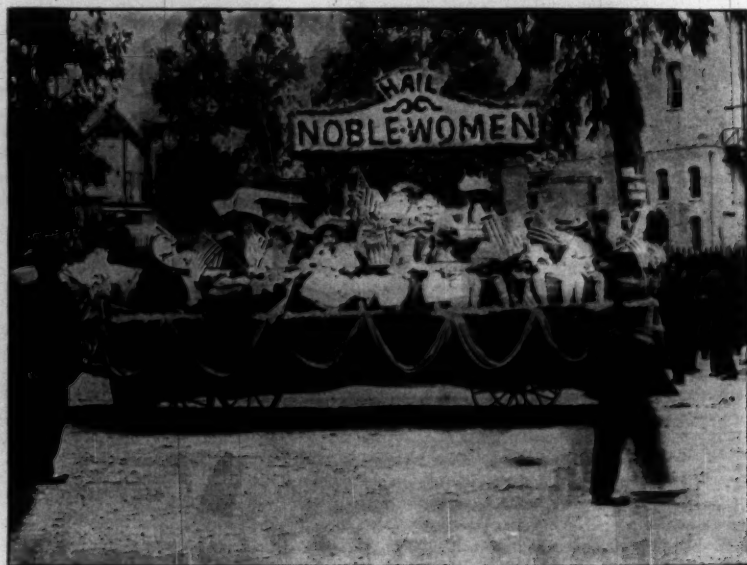
Two hundred and fifty Chinamen wore these costumes, and their robes contained all the colors and shades one could imagine, arranged in contrasts and blended in perfect harmony, — orange, the royal purple and peacock blue, carmine and delicate pink, emerald green, salmon, and crimson.

There were crowns of beaten gold, studded with costly gems. There were banners sparkling in the sunlight and richly embroidered. The long, blue, triangular banner of heavy silk with the huge gold dragon worked through it, both of the sides alike, is one of the richest national flags owned by Chinamen in the whole country, and was brought to America at great expense. Some wondered which was the most dazzling, the big yellow flag with its fierce silver dragon, or the Chinaman who held it so proudly aloft. His robes

were of richest silk. He had on sky blue trousers, a yellow shirt with a lavender coat over it, and around his waist was a broad sash with a delicate silver edge which trailed on the ground.

We spoke in June of the float filled with Chinese children — thirty-four boys and girls from five years to twelve, who from under their banner with its inscription, "Hail, Noble Women," looked with their wondering brown eyes on the great crowds around them. We now have the picture, and the little folks will be glad to see it.

While these children were giving their pretty greeting to the thousands of women who had come all the way to California to attend the Federation of Women's Clubs, it seemed as if they were at the same time asking for their loving sympathy and help. Don't forget that these very



CHINESE CHILDREN IN THE FIESTA

children need the Christian instruction which we can give them.

We have also a picture of the great dragon, 270 feet long, the pride of all the Chinamen on the coast, and which is exhibited every year in the Fiesta. Another could not be made like it for \$1,500. Its big red eyes are four inches across, its head is so large that two men can conceal themselves beneath it. Two immense horns protrude from its neck. A sharp green fin runs its entire length, and its back is covered by scales made of thick, rich cloth of many colors. Silks of all shades, precious metals, and jewels have been used in its construction, and years of labor were spent in making it. The dragon is borne on the shoulders of twenty-eight men, who, crossing and re-cross-

## Home Mission Echoes

ing the street, cause the object to seem to be a living, writhing creature. Two men go before it carrying teasers or "parls,"—large globes, set with rubies and decorated with pure gold, each worth several hundred dollars,—with which they appear to urge the dragon to make its greatest efforts.

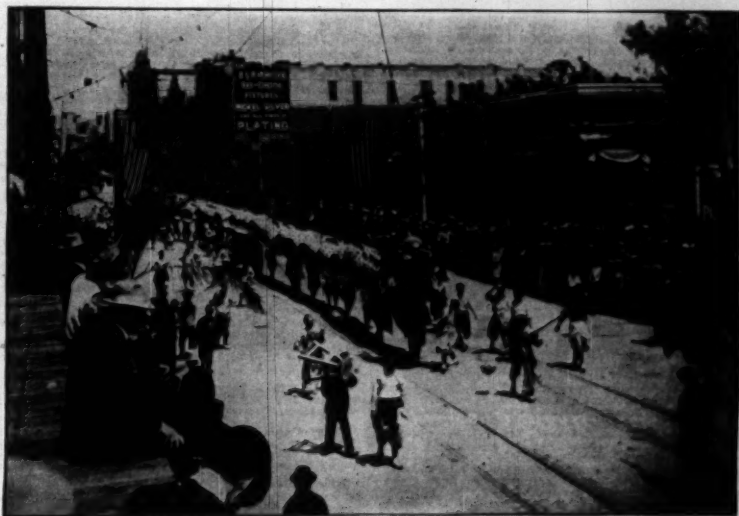
Dear little folks, I have told you about these things to show you that the Chinese have brought to our country much of the pomp and pageantry of their own land. Many of them have as much love for their heathen customs and worship as if they were in China. Our missionaries in that country must be very patient in their attempts to show them the beauties of the new religion. So it is in America. We must be as anxious, now that they have come to us, to bring them into the Christian life as we should be to go as

The priest lit three candles, and the father a bunch of incense.

The priest then burned Chinese money, and set a light outside the window to frighten away the evil spirits. The father, clasping his hands, then bowed three times before the god; he then lit another bunch of incense and bowed three times more; then on his knees three times, and so on, until he finally bumped his forehead on the floor.

The boy four years old went through the same performance, and while he knelt there the baby was brought forward by the father, and the three bowed together to the joss. The baby's sister of twelve was there, but, being a girl, she took no part. The food was then put in a basket and a feast made for the friends at the home of the parents.

Every Chinese boy is expected to have three names: the



THE CHINESE DRAGON

foreign missionaries to tell them the same gospel story. What they learn here they will teach there when they return.

Are you doing all you can in your Mission Band work to tell the Chinese in America about Jesus? A. S. H.

### Naming the Baby

**M**ISS HELEN CLARK tells of being invited to the Chinese ceremony of giving the baby a name. Though the baby was only a month old, he wore pants of bright yellow silk, and a tunic of rose pink bound with green.

At seven o'clock in the morning the baby was shaved, and red eggs rolled over his head. At eleven o'clock a chicken was cooked, eggs colored, and rice cooked, and they were all put in a basket and carried to the temple. The food was taken from the basket and laid on the altar.

first one is given to him by his parents when he is a month old; the second one is given to him by his teacher when he goes to school; and the third one, called his honorable name, is given to him when he is married. Many of the little girls are not thought worthy of a name, but are called "little girls," or "sisters." When they grow up they are called by some other term, as "aunt."

Sometimes a little boy is called by the name of some animal, as "Kau Tsai," which means "puppy." This is done to deceive the gods.

The boy who gets such a name has had older brothers who have died. So when this one is born the parents say, "Some god hates us, and makes all our boys die. We will call this one by the name of an animal, and the gods will think he is that animal and not our boy, and perhaps we can keep him." Should you think they would worship such foolish, ignorant gods?

— Leaflet issued by Wom. Bap. H. M. Society.